



## PRO-SLAVERY MINISTERS IN ENGLAND.

We think it must be rather annoying to great men, to be handled as our pro-slavery ministers are in England. Though the Alliance endorsed them, the people and public sentiment will not. The following will show something of the style of feeling there. How Dr. Peck, Rev. J. Emery and Rev. J. Webber, could represent that they were not connected with the pro-slavery Church, is more than we can understand. For us to make such statements would be falsehood. Mr. Lively, to whom the latter part of the article alludes, is presumably known to us, and though he once pretended to be an abolitionist, we know him to be one of the meanest opposers in the country.

From the Christian (Jersey, Eng.) Penny Record.

## AMERICAN SLAVERY.

To the Rev. Robert Newton, a. D. Wesleyan Minister, Massachusetts.

Rev. Sir: I perceive by the Watchman of the 5th inst., that you made a motion for the reception into the British Conference of the Rev. Dr. Peck, the Rev. J. Emery, and the Rev. J. Webber, ministers of the Methodist Episcopal Church, (North) United States; and in so doing you stated that you had inquired whether they were connected with any of the pro-slavery churches of America. Of the sentiments of these gentlemen as individuals, on the great question of Slavery, I am ignorant; but I assert that they stand in a pro-slavery position in coming to this country; and for this simple reason: They are in connection with a pro-slavery Church, notwithstanding the result of your inquiry to the contrary. I cannot for a moment suppose that you are ignorant of the true state of the Methodist Episcopal Church, in reference to the anti-slavery cause. I may refer you, however, to the fact, that the Church North never expelled the South; but that the great portion of the South withdrew from the North, Kentucky and Maryland, (slaveholding States), remained with the Northern branch of the Church, and these men-stealers, to this hour, are in full fellowship with the Church, North, with which these gentlemen are connected. I ask you, leaving the strong pro-slavery sentiment of the Northern clergy generally out of the question, can these men honorably come here as true abolitionists, or are the British and Irish Methodist Conferences free from guilt in holding fellowship with these men or their Church, so long as slavery remains in it? But, for this you and your Church must answer to God.

When you were in Dublin, at the Irish Conference, in July last, I heard you state at a missionary meeting, that the Rev. William Lively from Providence Conference, (Rhode Island), who was then present, and moved a resolution, was not connected with slavery, directly or indirectly, or he would not be there. This was a good sentiment to get out, for it recognized the principle, for which I have been contending—'No Fellowship with Slaveholders.' But I thought, at the time, it was a very extraordinary statement. You must either have been in ignorance on the subject, or have taken advantage of the ignorance of the people regarding their knowledge of Mr. Lively. Not a few however, saw that it was—Lively v. Newton. Mr. Lively proved himself, on the platform, unsound. He stated that he regretted the division in the Church; but as the South, (the slaveholders) had taken upon themselves to separate, let them bear the responsibility. Here we seem supposed Anti-Slavery men, ready to denounce the slaveholders. After hearing such statements, the following was issued as a handbill, and was circulated amongst the members of Conference and congregations. A copy was also enclosed to yourself, the President, (Rev. J. Stanley), and the Rev. John Lomas:—

## THE METHODISTS AND SLAVERY.

As the Rev. William Lively, a member of the Methodist Episcopal Church of the United States, and connected with the Providence (Rhode Island) Conference, is now in Dublin, this is considered a suitable opportunity to inform the Methodist Conference now in session, by whom the gentleman has been so warmly received, of some particulars connected with the true position of that portion of the Christian Church, with which he is identified, towards the anti-slavery cause. For this purpose the following extract is given from the Essex Transcript, a newspaper published in the Free State of Massachusetts:—

Many simple minded people (among whom I confess myself included) really believed that the late president of the Methodist Episcopal Church, into two parts, the one the 'Church South,' and the other the 'Church North,' was a moral as well as a religious division; and that the northern section was to be, nominally at least, an anti-slavery church. But the action of the Baltimore Conference, which adheres to the 'Church North,' has undoubtedly adopted the following resolution, which might have been appropriately drawn up by Hope H. Slatter, the great negro-trading Methodist of Baltimore:—

Resolved, That this Conference disclaims having any fellowship with abolitionism. On the contrary, while it is determined to maintain its well known and long established position, by keeping the prayers offered, (and they were many and long,) was any mention made of the poor slaves, the legalised heathen of our own free land? Several memorials and petitions were presented on Slavery and polygamy and referred to a committee of which Chancellor Walworth, of your State, was chairman. This committee deferred presenting their report till the last morning of the session: thus intending to prevent these subjects from being discussed. The report stated that 'the Committee still adheres to the opinions on the subject of slavery, set forth in the resolutions adopted at the Annual Meeting of 1845, and think that mischief only can arise from a further discussion of the subject.'

On polygamy the Report gave information that at least one person having two wives, has been admitted into membership in one of the Mission Churches, under the direction of the Board, and continued to live with both of these women until the day of his death. The Executive Committee had been advised on the matter, but refused to take any action, or give any specific advice. The Chairman of the Committee, Dr. Anderson, did not think that the Scriptures anywhere specially forbid Polygamy!!! The Committee recommended that the Board lay no action on the subject!

Resolved, by the Providence Conference of the Methodist Episcopal Church in Conference assembled, That while we regret certain allusions in the resolutions of the late Baltimore Conference, we nevertheless consider the position assumed by that body in relation to slavery, especially as defined in its Pastoral Address, as exceedingly judicious, and the best for the Church and the slave, possible, under existing circumstances.

Resolved, That the prudent, but decided stand taken by the Baltimore Conference on the subject of slavery at the last General Conference, and its present determination to prevent the introduction of that great evil into its ministry, entitle it to the grateful regard of this Conference, and justify the hope that the slavery yet within its territory will, in due time, disappear under the social and evangelical influences now affecting it.

In view of this and other facts of a similar nature, I have no longer a shadow of doubt that the nominal Churches of the United States are in deed and truth the bulwarks of slavery. They stand between it and the reforming spirit of the age. They pervert the Gospel of Liberty, and torture it into a defence and sanction of slavery. Is it not time for every friend of God and man to speak out in regard to their criminal position?

Now having taken plain matter of fact before you, I conceive it will take plain matter of law to show how such conduct can be considered consistent with truth and justice. In holding fellowship with the M. E. Church, North, know you not that you are bound to receive to your pulpits and communion the members of the men-stealing Baltimore Conference? Nay, but you have already done so, inasmuch as you have received the men who endorsed the infamous Baltimore resolutions. But you say as do all the preachers, 'These men are from free States and Conferences, that do not hold slaves.' Then you stand in this position—you will not hold fellowship with the thief in person, but you have no objection to hold fellowship with the thief's companion, and be partaker in his wickedness! This is an important matter. *Three millions of souls*, for whom Christ died, are in worse than Egyptian bondage, not permitted to learn the name of the God who made them, and many of them under the cruel lash of the Methodist class-leaders. Reflect upon your position; and say to the North as you have said to the South, 'NO FELLOWSHIP WITH SLAVEHOLDERS!'—Iom, Reverend Sir,

Yours respectfully,

W. SHORTT.

Dublin, 15th August, 1846.

## THE LIBERATOR.

From the True Wesleyan.

OHIO CONFERENCE—M. E. CHURCH PRO-SLAVERY.

BROTHER LEE: There have been great efforts made in these parts, by members of the above named Conference, to prove that the M. E. Church is now free from the sin of slavery, since the division; when that effort failed, the next was to make her membership believe, that every effort was then being made to expel from the pews of the church every slaveholder, and there are at this time, hundreds in Ohio, who believe that the next General Conference will sweep from the Church every slaveholder.

No longer ago than winter they had in this place what they are pleased to call a revival of the religion of Christ; well, in this is somewhat of an anti-slavery place, they were very anti-slavery. While the meeting was in progress some of our Wesleyans attended and were called upon to pray for those who were said to be seeking religion. As a matter of course they complied with the invitation, and while they were engaged praying for those at the bench, they could not forget those who were mourning in the cotton field or rice swamp, groaning under the sin of the task-master's hand. Well, it caused some excitement in the camp, and one of the preachers remarked that the conversion of one soul was of more importance than the freedom of every slave in these in these United States. Another remarked that he wished it distinctly understood that we were as much opposed to slavery as our Wesleyan brethren, and we were not clear from slavery, and we do not intend to rest till we get every slaveholder out of the church; we have but a few left, and they are in the Baltimore Conference, and we will soon have them out. And here I wish to remark that this last course pursued in Ohio, by members of the Ohio Conference of the M. E. Church, they have affirmed that the church would soon be free from slavery. Well, I have heard it said that if you give some men rope enough they will hang themselves, and so it has happened in this case.

This Conference has just closed its session, and while they were in session they had to test their anti-slavery principles. I have understood by two of its members, that the Erie Conference sent a resolution to this Conference, for its concurrence, praying the next General Conference, to alter the general rules as to make non-slaveholding a test of membership. When I heard of that resolution being before the Conference, my mind began to reflect what has been the cry about the M. E. C. in Ohio being so much opposed to slavery, and I said to myself, surely that preacher in charge, that is referred to above, who said that the M. E. Church is as much opposed to slavery as our Wesleyan brethren, and that he intended not to rest till every slaveholder is out of the Church; I said, surely that man could not vote against that all-important resolution that was asking for the very thing that they had been saying all the time they wished to be brought about. But lo! and behold! when I interrogated him, and also some of his brethren in reference to how they voted, they said, we voted against the resolution. I am told by members of the Conference that the resolution, when it was taken by a rising vote, was lost, by 130 to 5. I must confess that I am somewhat surprised, not that it failed, but that only five voted for it, after the great cry that has been made through the length and breadth of the land, that we will soon be free from the foul blot of slavery. Five, yes, only five members in the Ohio Annual Conference of the Methodist Episcopal Church, who are willing to vote a man-stealer out of the church of God.

The M. E. Church acts from policy, and not from principle, on the question of slavery, and it is to be feared that Methodism is on the very verge of becoming a system of policy instead of standing upon and acting out the pure and uncompromising principles of the gospel. Its course on the subject of slavery since the year 1800, has been one of policy. The Methodist E. Church argue (by their acts) that it is the best policy to let slavery alone, for by so doing, they think they can do the greatest amount of good.

Human governments may resort to measures of policy, but the church of God should not.

The policy of the church should be to stick to the spirit and principles of the gospel, which cannot compromise with sin.

Yours for pure principles and correct action,

B. TRESENEIDER.

Jamestown, O., Sept. 1846.

From the same.

A. B. C. F. M.—SLAVERY AND POLYGAMY.

DEAR BROTHER LEE:

We have had a great gathering in the City of Erie this week. The 37th Annual Meeting of American Board of Commissioners for Foreign Missions, commenced its session in the Centre Church (Dr. Bacon's) on Tuesday, the 8th inst., at 4 o'clock, P. M.

About a thousand strangers, members of the Board, &c., were present from different parts of the Union.

The meeting throughout was a mournful exhibition of hypocrisy and time-serving. In none of the prayers offered, (and they were many and long,) was any mention made of the poor slaves, the legalised heathen of our own free land!

Several memorials and petitions were presented on Slavery and polygamy and referred to a committee of which Chancellor Walworth, of your State, was chairman.

This committee deferred presenting their report till the last morning of the session: thus intending to prevent these subjects from being discussed.

The report stated that 'the Committee still adheres to the opinions on the subject of slavery, set forth in the resolutions adopted at the Annual Meeting of 1845, and think that mischief only can arise from a further discussion of the subject.'

On polygamy the Report gave information that at least one person having two wives, has been admitted into membership in one of the Mission Churches, under the direction of the Board, and continued to live with both of these women until the day of his death.

The Executive Committee had been advised on the matter, but refused to take any action, or give any specific advice.

The Chairman of the Committee, Dr. Anderson, did not think that the Scriptures anywhere specially forbid Polygamy!!! The Committee recommended that the Board lay no action on the subject!

Resolved, That this Conference disclaims having any fellowship with abolitionism. On the contrary, while it is determined to maintain its well known and long established position, by keeping the prayers offered, (and they were many and long,) was any mention made of the poor slaves, the legalised heathen of our own free land?

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## POETRY.

## THE POETRY OF THE POOR.

By R. NICOLL.  
We are lowly—very lowly—  
Misfortune is our crime;  
We have been trodden under foot  
From all recorded time.  
A yoke upon our neck is laid,  
A burden endure;  
To suffer is our legacy—  
The portion of the poor!

We are lowly—very lowly—  
And scorned from day to day—  
Yet we have something of our own  
Power cannot take away.

By tyrants we are toiled to death—  
By cold and hunger killed;

But peace is in our heart—it speaks  
Of duties all fulfilled!

We are lowly—very lowly—  
Nor house nor home have we—

But there's a heritage for us—  
While we have eyes to see.

They cannot hide the lovely stars—  
Words in creation's book—

Although they hold their fields and lands  
Corrupted by our look!

We are lowly—very lowly—  
And yet the fairest flowers

That by the wayside raise their eyes—  
Thank God they are still ours!

Ours is the streetlet's mellow voice,

And ours the common dew,

We still can gaze on hill and plain,

And field and meadow too!

We are lowly—very lowly—  
But when the cheerful spring

Comes forth with flowers upon her feet,

To hear the thrush sing;

Although we dare not seek the shade

Where haunts the forest deer,

The waving leaves we still can see,

The huming birds can hear.

We are lowly—very lowly—  
Our hedge-row paths are gone;

Where woodbines laid their fairy hands

The hawthorn's nest upon.

Yet slender berries still are felt,

And heaven doth endure,

And heark the prayers that upward rise

From the afflicted poor!

## FREEDOM'S MARTYRS

BY GEORGE S. BULLEIGH.

Heroes there are whose memories never die!

Their glorious deeds to after times are told,

In thrilling songs, by grey-haired bards of old,

Whose harp-strings vibrate to Eternity.

And harmless sweeps the flood of ages by

Their names in deep-wrought characters enrolled

High on the rock of Glory's mountain-peak,

And o'er the track where storm and tempest fly.

Their deeds of fame from History's glowing pages,

Stand forth the watchwords of another clime,

Thrilling the stern souls of succeeding ages

With fire electric down the chain of time;

And from their records, gold that rolls along

In their destroying strength, but sweep the stain of

wrong.

Round Glory's temple-walls, pre-eminent,

The mighty spirits, crowned with honor, stand,

Who brought their offerings with a willing hand

To thy pure altar, Freedom; Fame hath lent

The brightest stars that gild her firmament,

To deck the garlands of that glorious band,

Amid the splendors of the spirit land,

Where their bright hours in living joys are spent.

What though on earth their path seemed dark and

lowly,

With fervent zeal and hearts forever strong,

And souls which burned with aspirations holy,

Entered for Truth they battled with the wrong,

Triumphed o'er fate and earth's malignant frown,

And won in warfare stern, the martyr's thornless

crown.

Through scorn, derision, hatred, blood and fire,

The fearful baptism of the true and tried,

They pressed, unshaken and untrified,

To Death and Victory. Every fond desire

Of earth was laid on Pleasure's funeral pyre;

Wealth, with its damning blight, unshamed pride,

Quiet and Fame, and all of earth beside,

A holy incense to the Spirit Trier.

Triumphant, through heroic self-denial,

A conquered world beneath their feet was trod;

Fiercer and purer, over every trial

The aspiring soul was drawn unto its God;

And while around them howled the tyrant's wrath,

Heaven's gorgeous light was shed resplendent on

their path.

Freedom, bright-souled, and glorious goddess, hath

Her living martyrs, who may never shrink

From the stern conflict, even though they drink

The cup of fierce affliction. Strong in faith,

That looks beyond the opening gates of death,

They gaze untroubled, from the fearful brink,

On the dark wave, where meaner millions sink,

And shrik their terror in their dying breath.

Sternly they circle round her holy altar,

When gloomiest rolls Oppression's gathering storm,

\* With purpose fearless, hearts that never falter,

And souls that glow with holiest passions warm,

Breathing the tempest in its wild up roar,

When Scorn and red-armed Wrath their mingling

volleys pour.

Their souls in calm, unbroken sunshine swell

Though clouds around them gather, fast and black,

And fling dark shadows o'er their stormy track.

Harmonious songs their guardian angels swell,

On vielleed harps, o'er Hades' discordant yell;

And Heaven's own portals roll obsequious back,

To pour its glory on them, and the rock

Of the fierce storm their spirits cannot quell.

They stand, like mountains, when the deep-toned

roaring

Of warring elements is round their breasts,

While on their summits heaven's rich light is pouring,

And silent Peace in radiant beauty rests;

There the first beams of new-born morning play,

And lingers with soft light, the sun's last dying ray.

## LETTERS FROM HOME.

Ye that e'er dwelt on a foreign shore,

With bilows twixt you and the loved of yore,

Did the heart ne'er beat with a joyous bound,

As it echoed the words of that welcome sound:

\* Letters from home! Oh! full oft they come,

To the desolate heart of an exiled one,

Like a fountain springing midst desert sands,

Like a gentle mate to a lonely dove,

Bringing visions of hope, and joy, and love.

Letters from home: Did a doubt ne'er fall

O'er the yearning mind like a funeral pall,

Lest those love-bringing messengers yet might bear

Tidings of ill from some loved one there?

If with hope and joy those letters were fraught,

So far o'er the foaming waters brought,

Did the soul ne'er fill with a trembling joy,

Did the thought ne'er come, with its sed aday,

To the fluttering heart an welcome guest?

As the message of love to that heart was prest?

Did it then never think long, e'er those letters were

sent, that the writer might sleep with the silent dead?

## REFORMATORY.

Letters from home! from the happy land,  
So far away in a distant land;

From a father beloved, from a sister dear,  
Bearing words made dim by a mother's tear;

Oh! welcome are ye, though a sigh will start  
From the inmost cell of the wanderer's heart,

Yet welcome ye are, for with love ye come,  
From the friends of yore, in their distant home.

## REFORMATORY.

SECTARIANISM & 'ALL THE MORAL AND RELIGIOUS INTERESTS OF MAN.'

At a late meeting of the General Convention of Universalists, the following resolution was introduced by the business committee, and after considerable discussion was laid on the table!—*Prisoner's Friend.*

'Resolved, That the legitimate sphere of the Christian pulpit includes the advocacy of Liberty, Peace, Temperance, and all the moral and religious interests of man.'

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